

to your English, and less to your sweet-toothed brothers. When I was their age I earned my board and keep. Now, there's nothing better to do than rehearsing shows and devouring sweets.

Again silence fell on the group at the table, and continued unbroken until the father said grace and dismissed the children.

Years later it seemed, though it was only hours. James Henderson sat huddled on the settee in the hall, while in the room upstairs Jimmy fought for his life.

Jimmy's mother was with him. She had refused to leave the room, though he, the boy's father, had swayed and almost fallen when his eyes rested on the instruments the doctors laid out.

"Go down stairs, Jim," said a quiet, authoritative voice—"his wife's voice." "I shall call you if you are needed."

So there he had waited with Jimmy's sled at his feet and the boy's cries ringing in his ears. Jimmy, whom he had disciplined, whose sled he had threatened to break, might never again fling his plump little body on the shining board.

Well, that was only his duty. He was a good father, James Henderson flattered himself that he was the best of fathers. It angered him a trifle that Gerald was drifting away from him, and would not talk in his presence.

What sacrifices he had made for his children! An accusing voice seemed to ask: "And what of their mother? Had she had no part in the privations?"

The past rose before him, the year when Anna had stinted and saved that he might have a comfortable home and a chance to rise in the commercial world. All the little clothes she had made! Night after night she had been over her sewing, patching and making; and her days were full of toil for him and the children.

In vain he tried to reassure himself that he had been a model head of a family. He had prided himself on his parish record—a Holy Name man, a regular communicant, a pillar of the Church, with his children in Catholic schools and he himself on every committee and in every club and conference in the parish. Where, then, had he failed?

There and then he answered his own question. It welled up from the depths of a troubled, contrite heart. He who had prided himself on being a home-maker of the highest order was fast becoming a home-wrecker. There was Jimmy's sled, silently accusing him, bringing up the incidents of that last family meeting together. When they sat at the table again, Jimmy might be gone from the circle forever.

A hoarse sob burst from his lips. Anna came to him and nestling down beside him laid her head on his shoulder; Gerald drew near and presently sat on the arm of the settee, his hand on his father's.

It was not too late to win back their love, the fault-finder told himself gratefully. Things would be different if Jimmy was spared. He could hardly hope for that.

Anna was slipping her beads through her fingers, and with her prayers rose a father's earnest petition that his boy might live.

A door opened somewhere. The doctor was coming down. The three watchers rose to meet him, but the question they yearned to ask would not take form. The family tyrant almost fell back on the settee when he heard the doctor say:

countryside for miles and enshrined a miraculous statue of Our Lady, found many years ago in a field nearby.

In the first week of September, 1914, there were ten thousand Communions in the Church of Dadizele, every one coming to pour out anxious prayers at the feet of the Virgin as the tide of War advanced. Alas, it reached and overwhelmed this beautiful and pious work, which had only been completed a few years.

The church, which stands close to the famous Chateau de Montzenoy, is now a mass shell, its walls riven with explosions, its towers in ruins, the chapels are destroyed, and in most cases leveled with the ground.

Only the miraculous statue has escaped, being taken by the nuns with them in their flight and concealed in a convent in another part of Flanders.—Catholic Sun.

ENGLAND'S DOMESTIC QUESTION

J. P. Christopher in America

Some time ago there appeared an editorial in the Chicago Tribune entitled "The American and the Irish Middle," in which the writer speaking of Irish-American interference in "England's domestic question" writes:

"The situation from the British point of view will be realized by supposing what loyal American feelings would have been if before the Civil War three Englishmen had gone to Richmond, Charleston, and Vicksburg and openly encouraged the Secessionist movement. They would have had much the same tie of race as justification, but we are quite sure they would have been promptly arrested and deported if not punished."

The writer insists on the British point of view, according to which there is an exact parallel between Ireland's demand for freedom and the right to secede which the Southern States claimed to have. This is the attitude of the Tories, of those class-idealists who have made Ireland, to quote the words of former Premier Herbert Henry Asquith (himself not above suspicion) "the blackest spot not only in the British Empire, but in the whole black world."

It will be interesting, therefore, to read what English historians, who strive to be fair, have to say concerning the threadbare fallacy of Ireland's attempted "secession." A short time before his death in a military hospital at Boulogne, Cecil Chesterton completed "A History of the United States," which has for its object, in the author's words, "to tell my countrymen things about the history of America which they do not know." We are almost tempted to add which many of them do not wish to know. This is what he says about the secession of the Southern States:

"The resistance to their right to self-determination. G. K. Chesterton, Cecil's brilliant brother, in his 'Short History of England,' writes: 'She (the American colony) was not thinking of her wrongs as a colony, but already of her rights as a republic.' Ireland, on the other hand, has forever been recalling the days of her freedom as a nation whilst actually suffering the miseries of foreign domination because, unlike the American colonies, she has nothing but the strength of her moral claims in her fight against England. Let me mention here that if Ireland has her recalcitrant corner in Ulster she had the colonies their Ulster, only in proportion, much larger than the arrogant minority that impose their selfish will, with the backing of England, upon the rest of Ireland. Moreover every new country carved out by the Peace Conference has its Ulster, but the majority rules where there were in Ireland where the minority is the potted child."

England has no claim over Ireland except the tyrant's, for the latter is separate and distinct, geographically and racially, and had, moreover, governed itself for more than a thousand years prior to the English invasion. Moreover England's treatment of Ireland was and is notorious; to call it bastard statesmanship would be to make it legitimate in comparison with what it has been and is. English rule in Ireland has been, to quote G. K. Chesterton, "a flaming sword of religious and racial insanity." (p. 255). The American colonies had been settled by England and she had, therefore, the right to legislate for them. To quote G. K. Chesterton again:

"It was certainly not self-evident in the sense of law and precedent, that the Imperial Government could not lay taxes on such colonies. Nor were the taxes themselves of that practically oppressive sort which rightly raises everywhere the common casus of revolution (p. 233)."

misruled Ireland and she will prove to you with a feeling of injured innocence that it is she that has been mistreated by the ungrateful Irish.

Now, if Ireland's claims are vastly superior to those of the American colonies, the claims of the seceding States cannot even be compared with Ireland's cogent reasons. This as we have already seen, Cecil Chesterton freely acknowledges. The editorial writer in the Tribune, therefore, followed the wrong track in sending "the three tailors of Tooley Street" to "Richmond, Charleston and Vicksburg." But does not this clever writer, with a penchant for perilous historical parallels, venture on very thin ice when, by implication, he insinuates that England did not interfere in our domestic question in '61?

At the very outbreak of the Civil War England recognized a state of war to be existing between the North and South by her "proclamation of neutrality." The United States, naturally, resented this, for in her eyes it was not a rebellion, it was a secession. England, however, does not do this clever writer, with a penchant for perilous historical parallels, venture on very thin ice when, by implication, he insinuates that England did not interfere in our domestic question in '61?

principle was at stake as in the case of Belgium. As regards Ireland, is there not a deadly parallel between Britishry and Bocheery? Can England, the pharisee of the nations, escape the charge of moral obliquity? Is she not striving to make of the Peace Conference, which she dominates and of which she is the chief beneficiary, a classic example for all time of dreary cant and snuffing hypocrisy?

Still, with the aid of innumerable mental compasses, we may envisage, though imperfectly, England's attitude towards Ireland: Pride, and arrogance, and selfishness, unwilling to own to a tissue of double dealing, of junker dragging, and of blind stupid, bungling, beetle-headedness, unique in the history of the world. But when American newspapers, are willing to forget the throes of our own birth as a free nation; when Americans can be corrupted by the Carnegie Foundation and Northcliffe's millions; when they pander to English favor and hate like carrion-bites, on England's moral corruption in Ireland, it was high time they were reminded that James Russell Lowell protested in his day, and that protest holds good still, against a conviction "That whatever good there is in us is wholly English," when the truth is that we are worth nothing except so far as we have disinfected ourselves of Anglicism.

AN ENGLISHMAN ON "RELIGION NOW"

In the current number of the Atlantic Monthly A. Clutton-Brook, an Englishman, writes, in an essay, exercises his critical acumen on religion in all its forms as it exists today in England. "Though evidently a scholar of wide reading the antecedent probability is against his qualification of being able to deal adequately with so vast a subject. One would at least suppose that a man essaying such a task was a specialist in the domain of religion; but his chosen field is, in fact, not a postulate of reason that Christianity has been provided with a safe means for its correct understanding, with a provision equally adapted to the learned and the unlearned, viz., an infallible living authority to lead men into the hidden meanings of Christianity? That God should have given a revelation to the world which it has been impossible to understand these two thousand years, and with no prospect of ever arriving at a secure understanding of the same, seems an altogether preposterous assumption. And yet if you discard "the doctrine of authority" you are inevitably driven to that assumption.

One or two more objections of this writer against the Catholic Church we shall take up in our next issue.—S. in The Guardian.

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From this calamitous obsession, then, the English mind is to turn to belief. But to belief in what? The ablest and most religious men in England, our writer says, are convinced that truth is in Christianity, but at present it lies hidden there. In other words, none of the many varieties of Christianity satisfies the mind of these most able and religious men. True Christianity must yet be discovered.

Being particularly interested in the writer's observations on Catholicism, we shall condense our observation to that part of his article which contains his criticism of the Catholic religion. "There is to begin with," he says, "the Roman Catholic Church. Its defect is that it belies its name and is no longer Catholic. Among the educated, only certain peculiarly minded people find themselves able to belong to it. It remains Catholic for the uneducated; and that is why we are drawn toward it. For the Catholic element, the Catholic desire in it, is of the greatest value; and we know that there is truth in it."

Now if we were to take this statement of Mr. Clutton-Brook for granted, viz., that simple, unphilosophical souls find their perfect peace in the Catholic Church, would this not argue that she is similar to the church of apostolic days which drew the simple and uneducated as a whole, rather than the learned? Witness St. Paul I Cor. 1, 23: "We preach Christ crucified, unto the Jews indeed a stumbling block, and



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to the Gentiles foolishness. . . For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble: But the foolish things of the world hath God chosen, that he may confound the wise." Or one greater than St. Paul: "At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones" (Matt. 11: 25).

The chief reason assigned by our writer why the educated do not find the Catholic Church sympathetic is the doctrine of the infallibility of the Pope. It is this "doctrine of authority" that deters them. "You must make a certain surrender," he continues, "not merely of yourself but of your highest values, if you are to enter into that Catholicity. Were the authority of the Catholic Church a human authority this objection would be justified. But if it is divine, an essential feature of the Church founded by Christ, there can be no surrender of highest values by man. Submitting to that authority means then only to accept God's values instead of one's own; it means divesting one's self of all its pride to let in the truth of God; it means to become one of those "little ones" to whom the Father reveals the mysteries of heaven.

And, while it would lead us too far to state all the arguments on which the Church's divine authority is based, we will say just this to Mr. Clutton-Brook: "You maintain that the truth of God is hidden in Christianity, and that Christianity correctly understood is the revelation of God to be believed by all men. If this is so, is it not a postulate of reason that Christianity has been provided with a safe means for its correct understanding, with a provision equally adapted to the learned and the unlearned, viz., an infallible living authority to lead men into the hidden meanings of Christianity? That God should have given a revelation to the world which it has been impossible to understand these two thousand years, and with no prospect of ever arriving at a secure understanding of the same, seems an altogether preposterous assumption. And yet if you discard "the doctrine of authority" you are inevitably driven to that assumption.

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FIVE MINUTE SERMON

By Rev. M. BOSSAERT

TENTH SUNDAY AFTER PENTECOST

SELF-KNOWLEDGE

In today's Gospel our divine Lord shows us what the true spirit of penance is. The proud Pharisee who considered himself to be a model of all virtues, extolled himself even in his prayer, reckoning up his good works and despising other people, whilst the publican approached the house of God with awe and reverence, not venturing to go near the holy place, but standing afar off, overwhelmed by the consciousness of his sins. He did not dare to lift his eyes towards heaven and the God whom he had so often offended, but struck his breast and said with deep contrition: "God be merciful to me a sinner." Our Saviour added by way of comment: "I say to you, this man (i.e., the publican) went down into his house justified rather than the other: because everyone that exalteth himself shall be humbled; and he that humbly himself shall be exalted."

What important lessons are contained in this parable! As long as we think ourselves righteous and flatter ourselves that we do good works and are better than our neighbors, we are devoid of the true spirit of penance, and shall not obtain from God forgiveness of our sins. But as soon as we recognize our sins, and humble ourselves, striking our breasts and saying like the penitent publican: "God be merciful to me a sinner," then we may hope for forgiveness.

1. The first thing essential to true penance is acknowledgment of guilt, without which repentance is impossible, and without repentance there can be no forgiveness. How can I do sorry for doing something that I do not regard as wrong? How can I correct what I do not recognize as evil? We cannot attain to a proper knowledge of our sins unless we examine our conscience at least once in each day, remembering the commandments of God and of the Church and thinking of our duties as human beings, as Christians and as workers to compare our actions with these commandments and duties, in our particular calling. We ought to do so frequently. If we go to the Sacraments only three or four times in the course of the year, and then merely in a careless, indifferent manner, living otherwise without any serious thought at all, it is scarcely possible in a few minutes to examine a conscience through examination of conscience to be able to say truthfully: "I know myself." No, let us not be deceived; to know oneself is not so easy a matter that it can be accomplished without any exertion, and without keeping a careful watch upon all one's actions. Our perverse self-love makes us blind to our faults, for it represents our sins as too slight to deserve punishment and as quite excusable. Sometimes it even suggests the pitiable pretext that there are many worse than ourselves. This is what the Pharisee meant by saying: "O God, I give thee thanks that I am not as the rest of men."

2. For our repentance to be genuine, however, it is not enough for us to recognize our sins, but we must also confess them. This is why our Saviour instituted the holy Sacrament of Penance, in order that those who were not ashamed to offend God by sin, might also not be ashamed to confess their sins to the priest acting as God's representative. Hence St. John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all iniquity." It would be the height of folly not to reveal our sins to the priest in the holy tribunal of penance. How can a sick person expect to recover who will not reveal his malady to a physician, ready and able to help him, but insists upon declaring himself to be in good health, whereas he is really ill? Let no miserable human respect keep us away from the Sacrament of Penance. You should fear God, not man; for God is able not only to kill the body, but to cast the soul also into destruction. Never forget that after death and again at the last day we shall have to account, not to men, but to God, the all-holy, from whom nothing is hidden.

Let us therefore lay aside all our pride, and in true humility and contrition of heart acknowledge that we are sinners, and confess our sins and shortcomings in the holy tribunal of penance. Like the publican in the gospel, let us strike our breasts, saying: "God be merciful to me a sinner." Not unless we have such dispositions shall we obtain forgiveness of our sins, and recover the peace of heart that we have lost; not unless we are truly contrite shall we be justified before Him who has redeemed us, and who is now our Mediator and the refuge of sinners—Jesus Christ, the Son of God. Amen.

THE HYPOCRITE

He who wears the veil of hypocrisy and thinks he can deceive the rank and file of mankind with his disguise cannot continue to fool the many who, with the shrewd insight of human nature, quickly penetrate the delusion and bring him to mortification. He cannot deceive himself. He must find himself sooner or later torn by an anguish of contrition. He wishes he might retrace his steps; but it is too late. He made his choice long ago and there is no retraction.—The Guardian.

CHRIST THE REDEEMER

The greatest drama that has ever been produced, the most stupendous and, without a doubt, the oldest is that of man's redemption from sin. It is as old as man and will continue until man ceases to exist. Its first scene was laid in the Garden of Eden; its last will be in the Valley of Josaphat, where all men will be judged. All the world is its stage and all men and women the players. Each one comes on in his turn, plays his part and then retires, until the final curtain. It need not be said that the principal part is played by Christ Our Lord. In the character of Redeemer, His influence has been felt from the very beginning, and it runs on through the whole production right to the very end, when He shall assume His final role of Judge of mankind. Each man is rewarded or punished according to what he has played his part. If he has acted well and followed the directions laid down for his guidance, then a reward will be his; if poorly, he will be punished. It behooves each one, then, to do his best in the short space of time that is allowed him.

The curtain rises and the scene presented is that of a most beautiful garden. Here we see all manner of trees and flowers, all kinds of birds and animals. Everything appears peaceful and happy. Adam and Eve, the first man and woman, are the sole custodians of this beautiful land. It has been given to them by God to be used as they wish. They are lords and masters of all they survey. Everything is theirs, everything with the exception of one thing. There is a tree that grows in the midst of the garden, the tree of knowledge of good and evil, and it has been forbidden to them to eat of its fruit. They are satisfied to obey this command. But after a time Satan, envious of their happiness, tempts them under the guise of a serpent to defy God's command. The bait that he throws out to catch them is the promise that they will then become as gods, knowing all things. Eve consents, takes the fruit and eats of it. Unfortunately, Adam follows her example.

THE CHANGE

Immediately the scene changes. The Garden of Paradise is no longer a land of peace and happiness. Sin has entered and with sin has come the attendant train of evils. A bright close will fall only on the last day. Meanwhile, the actors act their parts well or badly and retire to receive their reward or punishment privately. But at the end there will be a final reckoning when the whole company will appear before the Principal Character sitting in judgment in the Valley of Josaphat. Their merits will be judged from the manner in which they have supported Him in His great role of man's Redeemer. We have called it a drama but how realistic it all is and how much more realistic it will appear on that last day of final reckoning.—The Tablet.

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cry out in her liturgy: O happy fault of Adam that has merited for us so great a Redeemer! He was perfectly willing to suffer and die in order to save us. For this is the only way that it could be done. Gold and silver could not ransom us from the power of the devil. Our redemption could not be bought. It had to be wrought. And it could be wrought only through the sacrifice of the Immaculate Lamb of God. Our redemption was accomplished by this act of self-immolation when Christ offered Himself to be sacrificed on the wood of the Cross.

But this scene of the Crucifixion does not mark the end of this great drama. The play goes on. The final curtain that will close on the last day. Meanwhile, the actors act their parts well or badly and retire to receive their reward or punishment privately. But at the end there will be a final reckoning when the whole company will appear before the Principal Character sitting in judgment in the Valley of Josaphat. Their merits will be judged from the manner in which they have supported Him in His great role of man's Redeemer. We have called it a drama but how realistic it all is and how much more realistic it will appear on that last day of final reckoning.—The Tablet.

TEACHING AND PROSELYTISM

James J. Walsh, M.D., Ph.D.

It so happens that just as we begin the scholastic year there are some very apt quotations with regard to teachers and teaching that should prove not only interesting but valuable for those engaged in educational work. At least they will stand as a warning to instructors as well as to pupils, with regard to that very large borderland which consists almost entirely of opinion. Formerly opinions that reached far beyond the scientific premises on which they were supposed to be founded, had their place mainly in physical science, but with the increase of attention to the ethical and social sciences a new field for the exploitation of opinions, rather than of science, has been opened. As a consequence a great many instructors, sometimes unconsciously, sometimes quite deliberately, and for proselytizing purposes, teach opinions that have been rejected by the great majority of thoughtful people.

In an article in the Educational Review, under the title "Is American Higher Education Improving?" President Nicholas Murray Butler has emphasized the situation that has thus been created in American institutions of learning. He says: "Too many American college and university teachers of today are proselytizers for some particular philosophy of life. They are not content to teach, but feel under the obligation to preach as well. To the discriminating student such preaching of social and political doctrine does little harm, because he takes it only at its proper value. The less discriminating student, however, and particularly the women students of today, are sadly imposed upon by lecture-room talk of that sort. The good teacher understands the distinction between what he himself knows and believes and what it is wise and proper for him to teach the young and immature student. The poor teacher, on the other hand mixes all these things up together." President Butler's warning has its main reference to the superficial sci-

entific-mongering teacher intent on attracting attention, yet it is surprising how often even the good teacher, or at least the man who knows one subject very well and thinks he knows all the others, will be ready to express emphatically opinions on subjects quite outside of his specialty. These opinions of course carry a very great deal of weight with his students or with those who either have no apparatus for critical judgment or have their critical faculties disarmed by a show of learning. Specialism is prone to just such disadvantages. The dean of the graduate department of an important eastern university once called a specialist "A man who knew so much more about one thing than he knew about anything else, that he thought he knew more about it than anyone else did."

To which someone has ventured to add "and he is inclined to think that if he gives any thought to any other subject he will know more about that than anyone else does." It is men of this kind who work great harm on the unformed minds of students, and, as President Butler thinks, though I should scarcely venture to be so positive, on the impressionable minds of the young women of our day.

As I began to say, it is surprising how often even good teachers, that is, good in the sense of being capable in their special subject, allow themselves to be carried away into the expression of opinions far beyond their scientific knowledge. In an article in Studies, the "Irish Quarterly Review of Letters, Philosophy and Science," September, 1917, Alfred Rahilly has called attention to how far beyond his knowledge Huxley went with untrained audiences in his expressions of belief in evolution. A Jesuit student who attended his lectures, said to him one day: "For several months now I have been attending your course, and I have never heard you mention evolution, while in your public lectures everywhere you openly proclaim yourself an evolutionist." "Here in my teaching lectures," answered Huxley, "I have time to put the facts fully before a trained audience. In my public lectures I am obliged to pass rapidly over the facts, and I put forward my personal convictions, and it is for this that people come to hear me."

This is an astounding admission. However, in the popularization of science, personal convictions far outstrip scientific conclusions and are sensational because they are far beyond what was supposed to have been knowledge before. One would scarcely expect Huxley and men of his caliber to stoop to this, and yet the temptation is so great that it is not so surprising to find that they actually do it. When Darwinism and the descent of man from the monkey—which has now been entirely abandoned and never really had a foothold in serious science—were in vogue, Huxley wrote of his lecture to workmen: my workmen stick to me wonderfully, the house being fuller than ever last night. By next Friday they will all be convinced that they are monkeys." Such impositions on simple audiences are indeed disturbing, especially when one realizes how many opportunities there are to influence impressionable students in our universities.

Nor did Huxley conceal from his scientific friends his attitude in this matter, but rather gloried in it. He wrote to Hooker: "I went in for the entire animal more strongly in fact than they have reported me. I told them, in many words that I entertained no doubt of the origin of man from the same stock as the apes. And to my great delight, in saintly Edinburgh itself, the announcement met with nothing but applause."

Virchow complained very bitterly that scientists in Germany were following Huxley's example. Men were using the prestige of their names as scientists to teach things that were not scientific. They were looking forward confidently to the discovery of the truth of certain things, but were anticipating the actual discovery to teach those things very em-

phatically. As their anticipations of discoveries were not fulfilled they were actually teaching things that were not true. There was nothing that irritated Virchow more than expressions that indicated a belief in current popular scientific notions with regard to phases of evolution, and particularly Darwinism. There was no one in England of sufficient prestige in science to tell Huxley what he thought of his imposition on popular ignorance, but Virchow did not hesitate to tell Haeckel just what this sort of teaching meant. Above all he insisted that such teaching would bring science into disrepute.

Toward the end of the nineteenth century Brunetiere invented the expression "the bankruptcy of science." What he meant was that the claims of science in the latter part of the nineteenth century had been so extravagant that at last its credit had been weakened because it could not meet its obligations, and the consequence had been distrust of scientific declarations. Nearly a quarter of a century before Brunetiere's expression of opinion Virchow in his famous Munich address, "The Freedom of Science in the Modern State," had declared:

"Nothing has been more hazardous in the natural sciences, nothing has more damaged their progress and their place in the esteem of the people, than a premature synthesis, that is, a premature connecting of scientific elements as yet discrepant, a leaping to conclusions without the justification of observed relations. Gentlemen, let us not forget that when the public see a doctrine which has been exhibited to them as certain, established, positive and claiming universal acceptance, proved faulty in its very foundations or discredited by the most important essential and chief tendencies, many a false faith in science. Then they break forth into reproaches at the scientists. Ah, you yourselves are not quite sure. Your doctrine which you call truth today is tomorrow a lie. How can you demand that your teachings should form the subject of education and come to be a recognized part of our general knowledge?"

The discredit of science is of course a serious consideration and should have a special appeal to those deeply interested in knowledge. This is not nearly so serious, however, as the perversion of thought for the young minds involved. As a consequence of such false learning ideas are graven deeply and are practically never corrected. They often prove the background of a great deal of future thought. Now that the ethical and social sciences are occupying so much attention in the university, it is particularly important that proselytism should not take the place of teaching nor tinge teaching so as to make for the propaganda of particular doctrines. This is exactly what is likely to happen, however, no matter how distinguished a teacher may be, unless there is some definite authority to whom teachers are responsible and unless, too, that authority makes it a point to be thoroughly aware of the matter taught and of the manner in which it is taught. It is this fact that universities are coming to recognize more and more. The War has precipitated a crisis in certain institutions and the whole problem of authority in teaching is coming up once more. The doctrine of freedom of thought, the four hundredth anniversary of which as a definite philosophy of life is being celebrated this year, has run its course, and it is now beginning to be rather clearly appreciated that what is called liberty often degenerates into a claim for license. Freedom is a wonderful thing, but there can never be freedom to do or to teach wrong.

Only when teachers are willing to submit to authority definitely exercised is there any assurance of such guardianship of teaching as will preserve it from unfortunate divergences. What Huxley was doing in exaggerating the significance of certain phases of biological science half a century ago, a great many teachers are doing in exaggerating the significance of their own favorite

phases of social and ethical science in our time.

Those who are prone to wonder why the Catholic Church has insisted both on establishing her own schools and on rounding out her teaching in college and university life will find ample explanation of it in this series of incidents that covers the last half-century. A great many Catholic parents are prone to think that after all comparatively little harm can come to their children at secular institutions after a thorough early training in Catholic principles and practice, yet here is a series of warnings not from Catholics, but from educators intent on protecting youth from vicious propagandists.

Fortunately the proper appreciation of this need for authority over teaching has led Catholics to send their young folk ever more and more to Catholic institutions where they may be assured of the supervision of the principles taught. There are now more than three times as many students in our Catholic colleges as there were some twenty-five years ago, and attendance at them has

increased twice as fast as the general college student enrollment throughout the country. In spite of this there still remain many Catholics who are willing to risk the teaching of secular institutions. The expressions of those who are viewing from the standpoint, not of religion but of a proper exposition of the philosophy of life, make the lesson worth while.

Avoid little faults as carefully as diligent souls avoid great ones.

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